592 among the Banfumu. [Ed., the remainder of the chapter, through page 54, is not translated.]

[55] Chapter 3

The Native's Means of Subsistence

Animal husbandry: chickens, goats, dogs. -- Agriculture: manioc, maize, rice, bananas, peanuts. -- Hunting: weapons, snares, nkisi, individual method, communal hunting. -- Fishing: general method, dams, basket weirs, traps, harpoons, bows and arrows, cord nets, screens.

231 The peoples of the Congo-Kasai-Lake Leopold II region and of the Lukenie do very little animal husbandry. They possess no large animals. At most one may find a few chickens, rare goats, and some hunting dogs in their villages. The dogs get a share of the game and live as best they can the rest of the time.

No care whatever is given to the goats. They wander freely during the day and graze in the forest or plain. Sometimes they venture into the planted fields, from which the hunting dogs chase them at first sight. At night they return to the village and take shelter where they will. During our stay in the village of Toipolo, [485] they even came and disturbed us at night while we were lodged in the hut reserved for strangers.

235 The chickens wander around the village and planted areas during the day and sleep [56] at night in the native's hut, where they have their nest for laying eggs and a place to hatch them.

262 439 435 The native does not eat the eggs. He sells them to agents of the state or of commercial concerns, who collect them for hatching. The chicken itself is rarely eaten by the native. Most often it goes to the kitchens of the Europeans. In 1913-14 the average price of a chicken was half a franc, that of an egg, five centimes, and the price of a goat was from five to 15 francs.

point to bathe in it and to refresh themselves. [146]

In addition to water which is the customary drink of all the tribes, we found the following beverages according to region: palm wine, malafu; sugarcane beer, masanga; and pombe, maize beer.

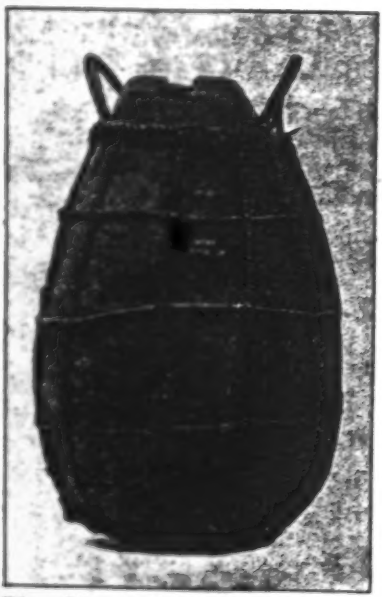

Fig. 84. Calabash for Palm Oil, also for Water.

Palm wine, the native malafu, although liked, is usually not very much in demand, especially when the native can replace it with masanga, sugar-cane beer. We found it among all the peoples, however, although actually only the Ipanga-Yaelima and the Basongo Meno-Bankutu drink it regularly.

In the other regions palm wine is made particularly in the villages near government posts or commercial establishments for the benefit of the Whites. These villages usually have a professional vintager.

The vintage comes from tapping the trees. The nsese palm, raffia, and the oil palm are chiefly used.

The native has three methods of climbing the trees for the vintage. The first is the one we described for gathering clusters

M 303 285 sides of this square and held in place by a binding of twisted raffia fibers. The sides are then plaited by the simplest method, that is, with the horizontal band weaving in and out of the vertical thongs. As all of these molds always have approximately the same height and diameter, the ngula cones are both similar in M 303 shape and quite constant in weight. The natives use them a great deal as trade goods. In some regions the ngula cone has become [436] a veritable currency, with a standard value from one tribe to another. [170] A market is organized regularly when steamers M [439] call at Mushie, and there the people of the interior exchange the products of their industries for the imported objects brought by the Blacks who work for the Whites. Ngula cones are among the principal items of trade and bring a very high price. In the Oshwe region, the old chief Kua Kua was a great ngula trader. He came by regularly with four or five of his wives, bringing various products from the region between the Kasai and the Lukenie to exchange for the ngula made in the Lokoro region.

D 303 Throughout the central Congo regions, the ngula used for trade has the shape of an elongated truncated cone. Among the Basongo-Meno and farther east, on the other hand, ngula most often is shaped in a ball. The native of these regions often uses it to decorate his pottery and wooden objects and to dye the fibers of cloth used for decoration. He keeps it in cosmetic boxes carved from takula wood and usually decorated with very artistic designs. He also uses it to color his hair. [Ed., a passage from the middle of page 170 to the last paragraph, page 171, is omitted.]

M 302 789 [171] Aside from ngula, the native sometimes smears his body with a type of white clay quite frequently found in the river beds. [172] The native calls it mpembe. Its use is far from being as widespread as that of ngula, and we believe that the native associates it with magic power rather than ornamentation. Mpembe is used chiefly by the peoples of the Congo-Kasai, Lake Leopold II, and Lukenie regions, up to the region of the Batitu.

M [765] We never saw a native smear his whole body with it. The few women in mourning that we saw were covered with a grayish-yellow mud and not with mpembe. We believe, moreover, that the use of mpembe is reserved to the chief, his wives, and perhaps

325 wooden block. These bellows have the openings covered with the dried hide of some wild animal to which piston rods (biongonga) have been attached. The "biongonga" are pushed up and down in quick tempo by two men to make the draft that fans the little charcoal fire.

In front of the "boongo" the smith (botuli) has dug a kind of trench in which the little charcoal fire is laid. In this fire the iron ore, European iron, and copper sticks (njele-mitakos) are smelted.

Botuli atula la lotulo: "The smith forges with the forge."

325 In former times when it was not possible for the Mongo to get
439 European iron, iron ore (bikense bia bokili) was dug out of the forest and heated to melting point in the smithy. Impurities which came to the top were skimmed off, and in this manner the Mongo Negro got his iron. Today, now that the Negro can get his iron so easily from the various trading-posts, he prefers to work with European iron. The imported iron makes a better product, and the Negro no longer has to take the trouble of going to look for his ore. Indeed, the Mongo smith would no longer be able to dispose of lances made of native iron ore because the imported iron is so much better.

325 The implements the smith uses are as follows.

1. Boengwa: the small pounding iron.
2. Loaka: the large pounding iron.
3. Etulaka: the sledgehammer.
4. Eala: the anvil.
5. Lingwata: a hammer which is very much like a European hammer and serves the same purpose.
6. Kongwa: a split stick used to get the hot iron out of the fire and to hold it tightly during the forging.

An iron [96] ring or a piece of liana is placed around the split stick and pushed down to hold the hot object as tightly as possible while it is being forged.

7. Loseno: chisel.
8. Losio: small chisel fastened on a stick, with which the decorations on knives, lances, and rings are carved.
9. Jyoka: the implement chest, a nicely finished box with a lid and a European lock.

000 The objects of iron made by the Mongo smith are as follows.

326 The native smith works not only with iron but also with copper which he melts down in the same manner from copper sticks (longele: mitako) and old, worn copper rings.

[439 435] The copper sticks, that nowadays sell at 30 for a franc, come from Europe; copper ore is unknown here.

The copper objects made by the smith are as follows.

326 301

Bakonga: all that is of copper

1. Bongombwa: necklace, often weighing ten kilograms or more; value, 1,000 mitako.
2. Lokolo: leg ring, weighing four to six kilograms and more; value, 200 to 500 mitako.
3. Bolongu: arm ring, not heavy.
4. Ingwete: arm ring, not heavy.
5. Bongenza: leg ring that rattles when the wearer walks.
6. Bosankere: leg ring.
7. Limpala: great leg rings in spiral form, twisted out of thick copper wire, which cover the whole of the lower leg. They [435] bear much resemblance to the springs in a mattress. Among the Negroes these have a value of 500 mitako.
8. Bompulenge: resembling a small limpala, these were formerly worn on the arms by old people, but they are now out of fashion and no longer made.

326 554 In the whole district there is only one smith, a certain Elumbu in the village Lilangi (Basankusu), who knows how to make copper bells. This Black is a celebrity to every Mongo Negro.

According to the Negroes, there is a smith, a certain Bokedzu from the vicinity of the Ikelemba River, who knew how to put a new rifle together from the parts of old broken ones and did so successfully. According to the Negroes, the government agent, however, took the rifle away from him, but in my opinion, and in that of others, this black [577] rifle manufacturer belongs in the realm of fable, the more so as a Negro is not at all afraid of a lie.

837 When a wife of a polygynist had illicit relations with another
586 man of the same village, this was called Bonsamba. When she had such relations with a man of another village, this was called Isoke. As we have observed, the ordinary wives of the harem often had such relations. When the woman eloped with her bonsamba or isoke, or with whomever it was, she was pursued by her husband or owner, who tried to get her back. If the wife refused, negotiations over the bride price began.

If an agreement was reached or if a pledge was given as guarantee for the payment, the first bond was considered broken, and the woman was considered bound to this second man, even though he had been her bonsamba or isoke.

It might also happen that the first husband was so jealous that he did not want to make any agreement; then he attempted to kill either the guilty wife or her second husband. If the woman became
593 ill at the home of her husband, he went to tell her family and had to
758 give a security to the family.
583 Often the family came to get the wife, in order to be able to care for her better. If, in such a case, the wife [538] died at the home of her family, there were no further difficulties about the bride price, according to their customs. If, however, the bride price had still not been completely paid, the family asked their son-in-law to pay the remainder.

583 In recent times, now that the heathen customs have been
178 undermined by the European occupation, we see that the husbands whose wives have gone to their family when sick and have died there, demand the return of the bride price from the family, but this is completely contrary to their old customs. In one case the husband could demand the return of the bride price, namely, if the wife had left while healthy to go to her family and had died there.

562 Buying or Trading of Women. The woman was also in many
439 cases an acknowledged object of trade. The great village chiefs, among others Ibuka and Yoma, of whom we shall speak further, carried on a sort of woman trade. With European articles and also native currency, they went to other districts of the Equator [Province] to buy women with them, just like someone who goes to market, even though no public markets where women were sold actually existed.

567 Everywhere there were also abducted women and female
439 slaves; these were simply sold. Furthermore women were bought
562 and sold with women [as payment]. Also women who were inherited and no longer in the hands of their family were sold by their second, third, or other subsequent husband. In all of these cases, the family no longer came into consideration for the bride price. One would have to stretch the point in order to consider the sums paid in these cases as a bride price, and consequently as a native custom which one must respect.

562 Or one should have to assume that such a native woman re-
439 mains a "bride" for her whole lifetime. It will be said that the woman consented to her sale by one man to the other.

[858] Often this was indeed the case, but not always by any means, for children and slaves were also sold. Even the consent of the woman did not prevent it from being a sale; her consent was rather an extra transaction that simplified the sale of a human article of trade. It still remains woman trade.

764 The Inheritance. Upon the death of a polygynist, the burial
567 ceremony was conducted according to the class and rank of the deceased. One or two or several [539] slaves were killed and buried with the polygynist in the same grave. Sometimes the arms and legs of those male and female slaves were broken, and then they were buried alive in the same grave with the body.

When these slaves still had family, it might happen that the family members, having learned of the unfortunate lot of their relative, would hasten from faraway districts to buy him or her free if it was not yet too late. Several Negroes have told us of those heart-
[765] breaking scenes at which they were present as children. The mourning and the lamenting over the dead lasted from a week to a month.

768 The eldest son immediately succeeded his father in position
428 and immediately took one of the wives of his father.
587 The other sons divided among them the lances and knives of their father.

If the deceased had left no son, or if he was still too young, the oldest brother succeeded the deceased. All of the wives had to remain in their own home, except the wife who was immediately taken by the eldest son. They were obliged to await the day of the distribution. This day was put off for from one to four months.

178 When the first Europeans arrived at Leopoldville and
439 Brazzaville, it was not long before European materials and other
articles also came to Coquilhatville to the hands of the great vil-
583 lage chiefs who carried on trade on the rivers, primarily in slaves
and ivory. The village chiefs, Yoma from the village of Boyeka,
Ibuka of Boyere, Yamba of [545] Eala, Nkake of Bokele, etc.,
carried these European articles up the Tshuapa and Ikelemba rivers,
and they bought slaves and wives with them.

Returning home again, they bought wives from their own district and paid for them with the slaves and women whom they themselves had bought cheaply with the European articles. For one woman of their district they paid three or four women. The arrival
[802] of the Whites and foreign Blacks acquainted them with the number nkesi which, however, in their definition was only 1,000 and which they formerly called 10 nkoto or 10 times 100.

178 It was not long before the Europeans had to concern themselves
583 with hearing disputes over the wives. In the Black land such a thing is unavoidable. Whenever the Blacks came to the Whites with their disputes, they dared not or would not say, "I paid for this woman with three women, but they said, "I paid for this woman with three nkesi," that is, 3 times 1,000 mitako. Meanwhile, the nkoto and nkesi acquired their value of 1,000 and 10,000. The statement, however, that a woman was paid for with nkesi was retained, through the error of the Whites or through the greed of the polygynists or both. Indeed, later some women were paid for with nkesi, namely, when the prevalent currency in the Congo was the mitako. It was also no wonder, for the polygynists had a monopoly on the wives, and it was to their advantage to raise the price.

Therefore, if the native of Coquilhatville says now that his father or his uncle paid for that woman with three or four nkesi, this generally means that the wife was paid for with three or four women. The price of the women in Wangata, near Coquilhatville, was formerly no higher than in the other areas. Many women were paid for with only five bakonga, for instance, in Bokala, near Bamania, a village which belonged to the village chief Yoma of Boyeka.

178 It should also be noted that the nkesi which have been paid
583 in recent years in Wangata have been paid not in mitako or in
435